The Western Luminary.

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CATHOLIC INDULGENCES.

From Faber's Difficulties of Romanism. London, 1826.

Indulgences sprang out of the penitential discipline of the primitive church. Persons, who had lapsed into idolatry, or who had been guilty of any scandalous crime, were separated by ecclesiastical authority from the body of the faithful: nor were they readmitted, until, by a course of austere penitence, they had sufficiently evinced their sincerity and their amendment. The church, however, which, like every other well organized society, possessed and exercised the power of ejecting or receiving members, was induced, when she had well-grounded reason to believe repentance sincere, occasionally to relax the severity, or to shorten the time of this required probation. When that was done, the grace, accorded to the penitent, was naturally styled *an indulgence*

Such, and such only, were the indulgences of the primitive church: and I know not what objection can be rationally taken to the system of her moral discipline.

But, when the unscriptural notion of *a meritorious expiatory satisfaction to God* was annexed to the ancient probationary penance required by the church, the same idea infected also the simple primitive indulgence. If self-inflicted punishment for sin, or punishment inflicted by ecclesiastical authority, could make an expiatory satisfaction to the divine justice: then the power of remitting such punishment was equivalent to the power of declaring, that the church, according to her own good pleasure and discretion, could assign to the divine justice a smaller measure of expiatory satisfaction than *that* justice would otherwise have claimed. Now this extraordinary speculation, in pursuance of which the church undertook to determine, that God not unfrequently was and ought to be satisfied with a lighter degree of expiation, than his own justice, if left to itself, would have exacted from the offender: this extraordinary speculation sprang naturally and of necessity from the new doctrine of *an expiatory satisfaction to God* engrafted upon the primitive very harmless, or rather laudable discipline of penance and indulgence.

The revolting arrogance of so strange a speculation, when plainly exhibited in its true colours, and when no longer decorated or disguised by the specious eloquence of the bishop of Aire, (a much respected Prelate of the South of France,) must, I think, shock every well-regulated mind. To imagine, that the divine justice would agree to be satisfied with a smaller quantity of expiation than the amount of its original requirement, and that each priest enjoyed the privilege of adjusting the terms of this yet more singular bargain between God and his creatures, is contrary alike to Scripture and to every consistent idea which we can form of the divine attributes. Yet this theory was but the legitimate offspring of the new doctrine of satisfaction as superadded to the old penitential discipline of the church.

1. We are assured, however, by the bishop of Aire, that indulgences, viewed (be it observed) under the present precise aspect, rest upon the authority of St. Paul.

That great apostle, says he, teaches us positively, that to the church belongs the double right of prescribing and of mitigating satisfactory punishments.

For the establishment of this position, the bishop refers to two connected passages in the two epistles to the Corinthians: but, in neither of those passages, can I discover the slightest vestige of any punishment, which, in his lordship's sense of the word, can be denominated *satisfactory*. 1 Corinth. v. 1—5. 2 Corinth. ii. 6—10.

According to the ancient and godly discipline of the primitive church, the Corinthians, as St. Paul expresses himself, had delivered an incestuous member of their community *unto Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus*. 1 Cor. v. 5. This they did under the immediate sanction of the anxious apostle; and afterward, when they were satisfied as to the sincerity of the man's contrition, they pardoned him the disgrace which he had brought upon the church, and readmitted him to the enjoyment of his former privileges as a baptized christian. The circumstances and the ground of his readmission were communicated to St. Paul, and St. Paul in reply, informs them, that, as *they* had forgiven the offender, so likewise did *he* for their sakes in the person of Christ. 2 Cor. ii. 10.

Such was the very transaction, from which the bishop has learned, that, by the special authority of St. Paul, to the church belongs the double right of both prescribing and mitigating satisfactory punishments: punishments, that is to say, according to the bishop's avowed doctrine, which should be able to make a meritorious expiatory satisfaction, not merely to the outraged church viewed as a body corporate, but even to the divine justice itself. Yet, where is there a single syllable about any such meritorious satisfaction being made to the justice of God, from the beginning to the end of the entire narrative!

2. Bad, however, as indulgences may be when viewed under the present most unscriptural aspect, their evil admitted of a still higher degree of sublimation.

The bishop of Aire, himself a most respectable ecclesiastic, has no hesitation in pronouncing, with or without the consent of his church, that the *validity of indulgences, like the validity of absolution, entirely depends upon the disposition of the sinner*. This, no doubt, is making the best of the matter: but a lamentable story yet remains to be told.

His lordship treads lightly over ground, which he is too good and too sensible a man to deem hallowed. What was the crying abomination, which first roused the indignant spirit of the great and much calumniated Luther! The pope actually drove a gainful pecuniary traffic in ecclesiastical indulgences! Instruments of this description, by which the labour of making a fancied meritorious satisfaction to God by penance or by good works was pared down to the dwarfish standard that best suited the purse of a wealthy offender, were sold in the lump, to a tribe of monastic vagabonds, by the prelate, who claimed to be upon earth the divinely-appointed vicar of Christ. These men purchased them of the pope, by as good a bargain as they could make; and then, after the mode of travelling-pedlers, they disposed of them in retail to those who affected such articles of commerce, each indulgence, of course, bearing an adequate premium. The madness of superstition could be strained no higher: the Reformation burst forth like a torrent; and Luther, with the Bible in his hand, has merited and obtained the eternal hatred of an incorrigible church.

3. It is worthy of observation, that the bishop is wholly silent as to the imaginary fund, whence the inexhaustible stock of papal indulgences is supplied. Whether he was himself ashamed of the doctrine of supererogation, or whether he thought it imprudent to exhibit such a phantasy before the eyes of his English correspondent, I shall not pretend to determine. From whatever motive, the bishop omits it altogether. His lordship's defect, however, is abundantly supplied by the authoritative declaration of the reigning pontiff.

"We have resolved," (says pope Leo in the year 1824,) "by virtue of the authority given to us from heaven, fully to unlock that sacred treasure, composed of the merits, sufferings, and virtues, of Christ our Lord, and of his virgin mother, and of all the saints, which the author of human salvation has entrusted to your dispensation. To you, therefore, venerable brethren, patriarchs, primates, archbishops, bishops, it belongs to explain with perspicuity the power of indulgence: what is their efficacy in the remission, not only of the canonical penance, but also of the temporal punishment due to the divine justice for past sin; and what succour is afforded out of this heavenly treasure, from the merits of Christ and his saints, to such as have departed real penitents in God's love, yet before they had duly satisfied by fruits worthy of penance for sins of commission and omission, and are now purifying in the fire of purgatory, that an entrance may be opened for them into their eternal country where nothing defiled is admitted."—*Bull for the observance of the Jubilee, A. D.* 1825.

From a stock of merits, which the pope claims to have at his disposal, indulgences are issued, which shall not only remit the canonical penance imposed by the church, but which shall also liberate the fortunate possessors from the temporal punishment due for past sin to the divine justice, and which shall open the doors of purgatory to those suffering spirits who departed without having made full satisfaction for their iniquities by fruits worthy of penance.

These then, it seems, are the avowed doctrines and practices of the Latin Church, not merely during the dark ages of barbarous credulity, but in the full light of the nineteenth century: these are the high behests of that church, which, according to the explicit declaration of its visible head to every protestant community, *is* the mother and mistress of all other churches, and out of which there is no salvation.

Bigotry in Sardinia.—The King of Sardinia has issued an ordinance, decreeing that if any of his Catholic Piedmontese subjects die without receiving the sacrament, they shall be buried at night, and in unconsecrated ground; and that Protestants shall be interred without any publick ceremony, not more than twelve persons of the same religion being allowed to be present.

ON PEACE.

If the world will consent to give up in certain respects its hostility, to all true religion, and will comply with certain forms and ceremonies; and the church will agree to be satisfied with this, and look with allowance upon its irregularities, and institute no inquiry into the state of the heart and conscience before God, an agreement may take place. The appearance of peace may be preserved, and all may seem to be fair and safe. But in truth this is not *peace* in the church, but peace between the world and itself. You may form a thousand societies of this kind upon a principle of compromise, and call them churches, but they are so only in name: The essential properties of a church of God are wanting, and the world has all the while been forming to itself a society suited to its own views, and calculated to perpetuate its own wretched mistakes.—*Phil. Rec.*

For the Western Luminary.

ON SLAVERY.—No. VI.

But suppose my advice for restricting these people to their native seats be followed, in what mode shall they exist there? Let their present masters hold them as villains, bound to the soil, and to go along with it. Division of land and slaves should go together; but no more should the families be severed. Attached to their respective spots, increase would be impossible beyond the quantum of food produced.—The limits thus fixed to the increase of the blacks, the numerous white population, which in forty years will have taken up all the western lands, must regurgitate back upon the slave states, which may then ship off their slaves and replace them by white laborers. Nor can this period be farther distant.—There will not, in 1870, be a foot of land unlocated; and long before the expiration of this century, poor whites in abundance will be soliciting employment. This, by the way, if you part with your slaves: not otherwise. Retain them in your country, and the whites will rather perish than degrade their cast by laboring among them. At present, the conduct of the planter is natural. He is no worse than other men.—Each endeavours to better himself, without too much regard to his neighbour. "All for ourselves, and nothing for the rest of the world," has in all ages been the vile maxim of the masters of mankind. So says Adam Smith. The wretches to whom he alludes, who bartered, for toys, their dominions, and the love of their vassals and dependants, acted upon the same principle with those against whom the prophets of old denounced their severest maledictions, for "adding house to house, and field to field, that they might be set alone in the midst of the earth." From the same motives, the High land landlord, in Scotland, replaces a population of two hundred fellow creatures by a flock of sheep, a shepherd, and his dog From the same motive, the English landholder buys up the adjacent estates; and from the same motives, the all grasping tenant rents from him the farms of 20 families; whence a great part of that wide-wasting distress which now pervades Britain, where the great landholder, by his sub tyrant, the great farmer, reigns amidst fields replete with produce, but despoiled of men.

Late sibi summovet omne
Vulgus, et in vacua regnat basiliscus arena.

He replaces numerous tenants, bound from their forefathers to him and his, by a few hirelings, skillful in their business, but totally destitute of that principle which, in the old farmers, took its deep root in filial attachment to their ancient lord. The same selfish spirit, recognized in all these characters, is now acting in the person of the slaveholder, certain of being attended with the same consequences,—that is, the stripping their native country of its best defenders. Yet, however pernicious his conduct, it is forced upon the resident of a slave state His negroes increase, and he is taxed to his utmost exertions to buy land for their employment: And as long as they remain slaves, so long must they be supported by their master; the whole of whose gains are expended in buying out his poor neighbours, that his increasing negroes may occupy their seats. Nothing but freedom, or something like it, can prevent the blacks from multiplying.—While slaves, they propagate fear lessly; their abstinence from matrimony has no reward. If free, they would feel the checks on increase, as sensibly as the whites; and a black old maid would not be a sight quite as extraordinary as a black swan.

But this remedy is not likely to be received in states where I have heard the atrocious sentiment, "that the negroes would never be well governed till the master possessed the power of life and death." There, even the freedom bestowed by the conscientious and humane is grudged to this unhappy people; and the legislature have forbidden emancipation, because it spoils the morals of the slaves. Then why not set all free? Let them become public, and not domestic slaves. Let them be among you as the Greeks are among the Turks "But this would be dangerous." Far from it. The Turks have ruled their political slaves these four centuries. Had these been domestic slaves, considered as valuable property, and had their masters' wealth been expended for the purpose of increasing them, they would long since have outgrown the governing power, and repossessed themselves of their ancient empire. Were we to adopt this plan we might, from time to time, avail ourselves of our shipping to remove the most spirited characters, who might otherwise endanger our safety. I am but too sensible that this advice is offered in vain The countrymen of Washington, those who revere the memory of the hero, are among those who have forbidden the imitation of that last will by which he left his negroes free. These are the men who are incessantly deploring their misfortune in having such a property transmitted to them from their fathers; who curse those who first brought it to the country; and who declare that they would gladly part with it, provided they had the means of sending it away; yet are deaf to the offers made from the West Indies to receive all they are willing to send. But here, the slaveholder appeals to humanity. These poor creatures are attached to their country, and even to their masters.—Would you have us force them away? Is this a question difficult to resolve by those who are daily selling negroes to the slave dealers to drive handcuffed across the mountains? How strongly does the language of these people remind us of those who formerly declared, "that if they had lived in the age of their fathers they would not have been partakers with them in the blood of the prophets." Nor do I positively assert that these would have bought Guinea negroes: But their persisting to hold their enslaved offspring, and their compelling others, of better inclinations, to act in like manner, shews them but too plainly, the worthy descendants of their ancestors; and to them the dreadful sentence applies in its full force, "Fill ye up the measure of your iniquities"—By extending them more widely the time may be protracted; but at length the cup must run over

An argument against general emancipation, borrowed also from humanity, is brought forward. If free, they must be governed by severe laws, and placed under the superintendance of a strict police.—And is this an objection?—Brought up in degradation—reduced to brutality; for such, severe laws are necessary, under whose wholesome discipline they may become men.—Let the slaves choose for themselves. Inform them that they shall be free provided they are willing to stipulate, for a life so blameless, that suspicion shall not attach thereto.—They will cheerfully accept the offer Nor is there a man who, offered his choice between slavery and freedom, would hesitate to accept the latter, however burthensome the restrictions it might present.

We are called upon to indemnify the slaveholder, to whom we owe justice as well as to the slave. We acknowledge that if the slaves were to be immediately exported, that the master might then expect the full price for them: But he has no right to expect such price for them, if only set at liberty. In that case he would still have their services, and that on lower terms than at present. Commanding the laws, he could forbid the slaves holding land; he could fix a price upon his labor; he could bind him to the soil. In this case the quondam slaveholder would lose nothing but a nominal property and a disgraceful name: in other respects he would be a gainer. The negroes must have recourse to the landholders for employment: No other persons can give it The best of them will be received, the balance rejected. The expense of maintaining the aged, the feeble, and the infants, will be taken off the shoulders of the masters; and this, operating in the slave states like a release from the poor rates in England, would be an ample indemnification for giving up the name of great property while he retained all its advantages. He will not then bequeath to his children a property which every owner finds to be the plague of his existence, the most expensive as well as most dangerous stock upon his plantation.

Our negroes must either become villains, or freemen. In either case, severe laws must govern them Yet those laws need not be written in blood. Punishment should be the capital punishment, except for murder. Suspicion against the negro, whether arising from fact, or personal qualities, should be the signal of instant deportation to a country where those qualities would render him respectable which here had made him dangerous. His friends might, if they chose, accompany him. Voluntary emigration might take off the enterprising and resolute: The states might pay their passage. Increase might be checked, not by degrading the man, but by giving him comforts, and shewing him their continuance in celibacy, their termination in matrimony.—Has not this been the consequence of freedom hitherto? Does not the freed man, from the apprehensions of a family, frequently choose a partner from the slaves? Employment would be found more readily by the single, than by those encumbered with a family; and greater comforts would be enjoyed by the former than by the latter. The checks to matrimony would act with a force inconceivable by those who have never witnessed their power in Europe, where, strange to relate, a negro wench has been known to reject the honourable offer of a decent white man She lived, she said, in plenty with her mistress; but if bound to a husband, she must struggle with the same distresses which she pitied in so many others. The institutions of the Shakers and the Harmonites, and the customs of the Indian warriors, have stopped or suspended increase Must we then think it absolutely impossible to effect in a degree, by political institutions, that which has been effected by fanaticism? We know that marriage was forbidden to the Roman soldiers, till the time of Severus; and though not formally prohibited under Bonaparte, was carefully discountenanced. Among our freed-

men, early marriages might be discouraged by a poll-tax, or by the penalty of deportation inflicted on both parties. Humanity could not revolt at this. How many thousand pair in Europe would be willing to banish themselves from their native soil, on a like condition! Why should the state of the black in America, be preferable in this respect to that of the white in Europe; especially when the exile may be accompanied by all whom affection binds to him? The check to increase will have begun among them only half a century sooner than, in the course of nature, it must take place, alike in black and white. If you stay their increase barely during that time, the white population will enable you to replace them. You may thus dismiss them by whole counties at a time; and thus they may bear to their new abode all the affections endeared by habit, and which in fact constitute the native country.—In such case, their removal would hardly give them pain. Indeed, this last is the only way in which they can be got rid of effectually.—Export a moderate, or, if you will, a large number from all the states,—the labor of the rest, whether bond or free, will rise in value immediately, and their numbers will increase accordingly. Export the contents of a whole county, and forbid the future entrance of a negro there; you will then have white men offering their service as laborers, when their feelings are no longer shocked by intercourse with negroes.

On the whole,—prevent their farther increase. The means are pointed out. You may then remove them at your leisure. Nay, their present supposed amount, say 1,700,000, may remain among us with little danger. Provided you keep them at, or below, that number, there will exist no such imperious necessity of banishment, as if you permit them to quadruple their amount.

There is, however, no occasion to point out political regulations for checking the increase, or hastening the deportation, till we have adopted the leading, the indispensable measure,—the liberation, or villainage of the negroes; and of this I have no hope. I abandon the subject to abler hands; satisfied with having discharged a duty, which I would have gladly dispensed with, could I have done so conformably to the dictates of conscience. C.

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APPENDIX:

Shewing the rate of increase, between 1800 and 1820, of whites and blacks in six states. This statement is derived from a work published in Shelby county, Kentucky; but the author had no opportunity of verifying the details.

Virginia.			
1800	518,674	Whites: Prop'l inc.	
1820	602,974	15 and a fraction	
1800	346,954	Blacks: Proportion-	
1820	425,135	al increase 22	
North Carolina.			
1800	337,866	Whites: Prop'l. inc.	
1820	419,206	24 and a fraction.	
1800	133,196	Blacks: Prop'l. inc.	
1820	205,017	53 and a fraction.	
South Carolina.			
1800	196,255	Whites: Propor-	
1820	237,640	tional increase 21	
1800	146,151	Blacks: Proportion-	
1820	258,475	al increase 76.	
Georgia.			
1800	101,603	Whites: Propor-	
1820	189,566	tional increase 87	
1800	59,699	Blacks: Proportion-	
1820	149,656	al increase 150.	
Tennessee.			
1800	91,700	Whites: Prop'l. in-	
1820	339,727	crease 260.	
1800	13,584	Blacks: Proportion-	
1820	80,107	al increase 489.	
Kentucky.			
1800	179,875	Whites: Prop'l. in-	
1820	434,644	crease 141.	
1800	40,343	Blacks: Proportion-	
1820	126,732	al increase 214.	

From the Christian Watchman.

A SOLEMN WARNING TO PARENTS.

MR. EDITOR,—Not many months since, while visiting a friend in the town of P———, Mass. the following occurrence was related to me, as having recently taken place in that neighborhood:

A young lady, aged about eighteen, was suddenly cast upon a sick bed. Her opportunities for acquiring a religious education had been small, for she was not a child of fortune; and her parents, especially her father, cared not for the things of eternity, and wholly disregarded the salvation of the souls of his children. A few weeks previously to her sickness, her attention had in some measure been arrested by the pious prayers and admonitions of her instructer, but she had no hope beyond the grave. Her fever raged, reason in a measure forsook its throne, and marks of her final dissolution were evident to all around her. When she was informed that her case was desperate, and that a few more days, or hours, would terminate her earthly existence, all the faculties of her soul were awakened, even in her moments of derangement, to the interests of eternity. She expressed the deepest solicitude for the salvation of her soul, and that her peace might be made with God. But, though she wished for longer life, and hoped that those were not her last moments, the closing scene soon came. Just before the soul took its flight, her father entered the room to take his leave of his dear child, when she immediately turned her dying eyes upon him, and with vehemence, though with a faltering tongue, exclaimed, "There is the father, who never told me that I was born to die! There is the father, who never instructed me in the things of religion, and told me that there was a heaven and hell! There is the father who never read the Bible to me, nor prayed for me! Oh, what a father! and now I am going to eternity — — — — —!"

I will not attempt to describe the remorse, that must harrow up the conscience of such a father, while standing by the dying bed of a dear child. Let those who are parents judge. I cannot but add, *Let those who are parents, beware, and bring up their children "in the nurture and admonition of the Lord"* RHO.

A BOLD STAND AGAINST INTEMPERANCE.

The members of the Presbyterian church in this city have recently formed themselves into a Temperance Society, and unanimously resolved that they will not manufacture or sell, or be engaged in the manufacture or sale of spirituous liquors, nor suffer any intoxicating liquor to be drunk in their families, except when prescribed by a physician, or in cases of sickness. They have also resolved unamiously, that they will make it an indispensable prerequisite to admission into their pale, that the candidate or candidates shall agree not to become engaged in the sale or manufacture of spirituous liquors, nor to drink such liquors except for the reasons above mentioned.

This is strong ground, it is true: but it is taken against a strong and dangerous foe,—the enemy alike of God and man. *N. Y. Obs.*

AN EXAMPLE TO APPRENTICES.

It is customary in many places, when an apprentice has completed his term of service, for his fellow apprentices and workmen to claim a *treat* at his expense. It was so at A———. Mr. H ——, who was there in a Printing office, was aware of this; and being a professed Christian, seemed reduced to the necessity either of wronging his own conscience, or disobliging his friends. Either alternative was painful; but if one *must* be submitted to, he was resolved on the latter. In this dilemma, wisdom was profitable to direct. When the hour of parting came, instead of making them giddy with rum, he presented each person in the office with *some good fruit and water, together with a Bible and the Assembly's Catechism. As several of the number could sing, they also had a few good tunes.* All were pleased with the substitute, and so for once the conqueror RUM was vanquished. *Ib.*

A WISE PRECAUTION.—Appended to a notice of the intended celebration of the 4th of July, at a spring near the town of Milton, in this state, we find the following expressive Nota Bene:—We have been requested to state that the services of Jacob Thomas and waggon had been engaged to carry home all who may have become *intoxicated* on the occasion. We hope their services will not be called for.—*Fayetteville, N. C. paper.*

REMARKABLE SENTIMENT FROM PLATO.—Plato died at Athens, in the year before Christ's incarnation, 348, aged 81 years. It is supposed, and justly, I presume, that Plato had seen, in a translation, the writings of Moses, and other parts of the Old Testament.

The following is a remarkable passage out of his book *"Of the Republic; Book II."* Other passages, not a few, show that Plato believed that a Revelation from Heaven was both desirable and necessary; nay, that it was, or actually would be, given by the benevolence of the Divine One. He is speaking of the Inspired Teacher, who he supposes would come in his REPUBLIC. "This JUST PERSON," he says, "must be poor, and void of all qualifications, but those of virtue alone; so that a wicked world would not bear his instructions and reproofs; and, therefore, within *three or four years after he began to preach, he should be persecuted, imprisoned, scourged, and at last be put to death?*" —*Ref. Dutch Mag.*

SHOOTING AN IMAGE OF THE VIRGIN.—In our late French papers we find an account of the reversal by the royal court of Bourges, of a sentence of the tribunal Sancerre, by which a shopkeeper of that place, who had the misfortune, in shooting a patridge, to hit a statue of the Virgin Mary, which some pious individual had stuck up, was, under the law of sacrilege, sentenced to six months imprisonment and a fine of 600 francs, notwithstanding the *criminal* proved the excellency of his character by the mayor, and his irreproachable conduct in respect of religion, by the cure!! *N. Y. Obs.*

SEASONABLE INDULGENCE.

In an advertisement for a young gentleman who left his parents, it is stated, that "if master Jackey will return to his disconsolate parents he shall no more be put upon by his sister, *and shall sweaten his own tea!*"

THE WESTERN
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LEXINGTON, KENTUCKY:
AUGUST 22, 1827.

"HARPER." on "*Slavery*," has been received, and will appear in our next.

LEXINGTON FEMALE TRACT SOCIETY.—The annual meeting of this Society, has been postponed, until Tuesday evening next, 28th inst. when it will be held in the M'Chord Church, commencing at early candle-light. It is expected that several addresses will be delivered on that occasion; and it is hoped that the members of the Society, and the friends of the cause will attend the meeting.

COLONIZATION SOCIETY.

The annual meeting of the "Lexington and Fayette county Colonization Society," which was to have taken place on the 11th inst. has been postponed until Friday the 31st, when it will be holden at the Episcopal Church at 7 o'clock, P. M. An address will be delivered by Robert Wickliffe, Esq. the President of the Society.

All who are friendly to the Society, both in country and town, are requested to be present.—*Reporter.*

THE DUTY OF CHRISTIAN FREEMEN TO ELECT CHRISTIAN RULERS.

Extracts from a Discourse delivered on the 4th of July, 1827, in the Seventh Presbyterian Church, in Philadelphia, by EZRA STILES ELY, D. D.

Psalms ii. 10—12.—"*Be wise now therefore. O ye Kings: be instructed,*" &c.

(*Concluded from our last.*)

Moral character has now *some* influence in our elections, but not that place which it deserves. The law of publick opinion excludes confirmed sots, and persons judicially convicted of high crimes and misdemeanors against the State; but it ought to render the election of all profane swearers, notorious Sabbath breakers, seducers, slanderers, prodigals and riotous persons, as well as *the advocates of duelling*, impracticable. I humbly entreat, that all who reverence the Lord's day, will abstain from supporting by their suffrages the open violaters of the fourth commandment; that no sober man would vote for a tipler; that no lover of domestic purity would vote for one whom he knows to be lewd; and that no lover of order would support the profligate. Is this asking too much from the friends of good morals! Are the openly wicked fit to rule a moral and religious people? Cannot drunkenness, gambling, debauchery, and habitual contempt for the Sabbath, be banished, by the suffrages of a moral people, from our halls of legislation and benches of justice. "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn." "If a ruler hearken to lies, all his servants are wicked."

All who profess to be Christians of any denomination, ought to agree that they will support no man as a candidate for any office, who is not professedly friendly to Christianity, and a believer in divine Revelation. We do not say that true or even pretended Christianity shall be made a constitutional test of admission to office; but we do affirm that Christians may in their elections lawfully prefer the avowed friends of the Christian religion to Turks, Jews, and Infidels. Turks, indeed, might naturally prefer Turks, if they could elect them; and Infidels might prefer Infidels, and I should not wonder if a conscientious Jew should prefer a ruler of his own religious faith: but it would be passing strange if a Christian should not desire the election of one friendly to his own system of religion. While every religious system is tolerated in our country, and no one is established by law, it is still possible for me to think, that the friend of Christianity will make a much better governor of this commonwealth or President of the United States than the advocate of Theism or Polytheism. We will not pretend to search the heart; but surely all sects of Christians may agree in opinion, that it is more desirable to have a Christian than a Jew, Mohamedan, or Pagan, in any civil office; and they may accordingly settle it in their minds, that they will never vote for any one to fill any office in the nation or state, who does not profess to receive the Bible as the rule of his faith.

It deprives no man of his right, for me to prefer a Christian to an Infidel. If Infidels were the most numerous electors, they would doubtless elect men of their own sentiments; and unhappily such men not unfrequently get into power in this country, in which ninety-nine hundredths of the people are believers in the divine origin and authority of the Christian religion. If hundreds of thousands of our fellow-citizens should agree with us in an effort to elect men to publick office who read the Bible, profess to believe it, reverence the Sabbath, attend publick worship, and sustain a good moral character, who could complain? Have we not as much liberty to be the supporters of the Christian cause by our votes, as others have to support anti-christian men and measures?

Let us awake, then, fellow Christians, to our sacred duty to our Divine Master; and let us have no rulers, with our consent and co-operation, who are not known to be avowedly Christians.

It will here be objected, that frequently we must choose between two or more candidates who are in nomination, or must lose our votes; and that no one of the candidates may be of the right religious and moral character.

I must answer, that every freeman is bound to give his voice in such a manner as he judges will best conduce to the publick good; and that it is not usually beneficial to give a suffrage for one whose election is wholly out of the question. If no good man is in nomination he must choose the least of two natural evils, and support the better man to exclude the worse. But I pray you, who make, or should make, our nominations? Are they not the people who select their own candidates! And are not the majority of the people in profession Christians? The influence of the friends of Christ ought to be exerted, known, and felt *in every stage* of our popular elections. If we intend to have our civil and religious liberty continued to us, and to transmit our institutions unimpaired to posterity, we must not suffer immoral, unprincipled and irreligious men to *nominate themselves to office*, and then tell us, that we must elect them or have no rulers.

We have good men in abundance to fill all civil offices, from the highest to the lowest; and it is the fault of all the numerous Christians of our country if such are not elected.

It will be objected that my plan of a truly Christian party in politics will make hypocrites. We are not answerable for their hypocrisy if it does. There is no natural tendency in the scheme to make men deceivers; and if real enemies of the Christian religion conceal their enmity, that concealment is for the publick good. We wish all iniquity, if not exterminated, may, as if ashamed, hide its head. It will be well for our country when all men who expect office are under the necessity of appearing honest, sober, pure, benevolent and religious. it will be well for us when men cannot expect to retain, if they for a time occupy high places, by bribery, deception, coalition, and hypocrisy. It is most of all desirable that publick officers SHOULD BE good men, friends of God, followers of Jesus Christ, and lovers of their country; but it is a matter of thankfulness if they are constrained TO SEEM such persons; for in this way vice, and the propagation of vice by evil example, is prevented. It will be objected, moreover, that my scheme of voting on political elections according to certain fixed religious principles, will create jealousies among the different denominations of Christians. But why should it? Our rulers which we have elected are of some, or of no religious sect. If they are of no religious denomination, they belong to the party of Infidels. If they are of any one of the denominations of true Christians, it is better, in the judgment of all true Christians, that they should be of that one company than in the fellowship of infidels. Let a civil ruler, then, be a Christian *of some sort*, we will all say, rather than not a Christian of any denomination. If we fix this as a principle of our political morality, we shall all be gratified in turn, and in part, by having Christian rulers of our own description.

Suffer, my Christian fellow citizens, a word of exhortation. Let us all be Christian politicians; and govern ourselves by supreme love to our blessed Master, whether we unite in prayers or in the election of our civil rulers. Let us be as conscientiously religious at the polls as in the pulpit or house of worship. This course of conduct will promote good government and true religion in our country at the same time. Our publick rulers then will prove a terror to them who do evil, and a praise to them who do well. Let us choose men who dare to be honest in their own religious creed, while they are too much of Christians and of republicans, to attempt to lord it over the faith of others. Let us never support by our votes any immoral man, or any known contemner of any of the fundamental doctrines of Christ, for any office.

If all our great men should set a holy example of reverence for the Sabbath and the worship of Almighty God, it would not convert them into tyrants; it would not make our national government a religious aristocracy; it would not violate our federal constitution.

We are a Christian nation: we have a right to demand that all our rulers in their conduct shall conform to Christian morality; and if they do not, it is the duty and privilege of Christian freemen to make a new and a better election.

May the Lord Jesus Christ forever reign in and over these United States, and call them peculiarly his own.

Amen.

NO INDIANS!

☞We have been informed by two gentlemen direct from St. Louis, that the Miners on Fever River, had all returned to their diggings; that the alarm had subsided—and that business of every description had assumed its former appearance.

Gov. Cass has returned to Green Bay again, to meet the Indians in treaty; and it is understood that the Winnebago Indians, who were supposed to be hostile, have gone to the treaty at Green Bay We further learn that no other hostile acts have been committed by the Indians, except the attack made on the boat, which is said to have originated from some difference arising between the Indians and the traders, in relation to the price of some furs.—*Illinois Intelligencer.*

TRIALS FOR MURDER AT ALBANY.—Jesse Strang, alias Joseph Orton, charged with the murder of Mr. Whipple on the 7th of May, was, on Wednesday of last week, arraigned for trial before a special Court of Oyer and Terminer, Judge Duer presiding. Strang appeared about 30 years of age, and during the proceedings, manifested great composure of mind, and even indifference. The testimony of the witnesses was clear, and such as could leave no doubt, upon any mind, of his guilt. On Friday, after an absence of about 15 minutes, the Jury returned with a verdict of GUILTY. On Monday, July 30th, came on the trial of Mrs. Whipple, accused of being an accessory in the murder of her husband. About 1 o'clock, P. M. Mrs. Whipple was placed at the bar. She was led thither by a friend: was apparently much agitated, and wept aloud. When it became necessary to interpose the challenges to the panel, and her veil was removed, she stood up confronting the juror, showing a countenance once fair and well-formed, but now suffused with tears, and inflamed with weeping. The remainder of the day was occupied in forming a Jury. On Tuesday, after several discussions on certain points of law, the Court proceeded to the examination of witnesses, which was continued on Wednesday. It is presumed the testimony will not be published till the trial is terminated.—*N. Y. Obs.*

AMERICAN PRESIDENTS.

Born.	*Inaugurated.*	*Term expired.*
WASHINGTON.		
Feb. 22, 1732	1789	66th year of [his age.
J. ADAMS		
Oct. 19, 1735	1797	do.
JEFFERSON.		
April 2, 1743	1801	do.
MADISON.		
March 5, 1751	1809	do.
MONROE.		
April 2, 1750	1817	do.
J. Q. ADAMS.		
July 11, 1767	1825	do. if continued in office the usual period.

Very few coincidences of a more surprising character can be named, than that five successive Presidents of the United States, i. e. all who have held and retired from this office, should have completed their term of service in the 66th year of their age! Should the present incumbent be continued in office during the usual term of eight years, the coincidence will be still more remarkable: as he will also complete his term of service in the 66th year of his age. *N. Y. Observer.*

From the Vermont Chronicle.

AVALANCHES.

Two avalanches have lately occurred among our mountains, which, though not to be compared to those of the White Hills, have left astonishing evidences of power behind them. One was in Lincoln, a few miles from Vergennes. It occurred on the 27th June. The following particulars are from a communication in the Montpelier Watchman.

"In its course it swept every thing in its way; overturning trees by their roots; divesting them of roots, branches and bark, often breaking them in short pieces. A number of rocks were moved some distance, judged to weigh from 15 to 20 tons. The whole distance of these ravages is a mile and a half, and the quantity of land thus suddenly metamorphosed into a barren waste, is 25 acres. The force of water must have been very great. In some places, from appearance, it must have been thirty feet high. Some of the trees on the sides of the channel were barked thirty or forty feet high, and mud on them at that height."

The other avalanche occurred in Dorset, on the 27th June. We quote from an account of it by a correspondent of the Bennington Gazette.

"In Dorset is a mountain about 2000 feet high, that extends a considerable distance into the southern part of Danby. A part of this mountain, (on the Dorset side) has slid off in two places, both commencing at the height of land, about 200 rods distant from each other, and having slid half a mile, they united and continued on about three-fourths of a mile further. The whole distance in which its ravages are seen, is about one mile and a quarter, embracing above twenty acres. As it passed along the winding rivulet that runs down the mountain, the vast quantity of earth and timber which preceded the great body of water, would now and then block up the passage, by bracing against the standing timber which thronged its way, until it would raise the water to the height of 25 or 30 feet, when the pressure of water and floating timber would overcome the resistance of rocks and trees, and the whole mass again resume its course with augmented rapidity.

"The immense masses of earth and timber which now lie in its pathway, bespeak the terrible form of its power. Rocks are supposed to have been driven half a mile, which are judged to weigh from fifty to one hundred tons. Others of four or five tons weight are found upon large piles of timber fifteen or twenty feet from the ground."

From the New-York Observer.

FOREIGN NEWS.

Since our last, Paris, Havre and London papers have been received here to June 15th, and Liverpool to the 16th.

Almost all the ships of war at Toulon were arming with celerity; but no one knew positively their destination, not even, it is said, the commandant of the royal navy.

Arrangements have been made between France and Mexico, which, says a Paris paper, are tantamount to an acknowledgement of Mexican Independence.

SPAIN.—In a council of Ministers held at Aranjuez, the question of sending to the Havana 5000 men, with whom General Vives pretends a successful attempt might be made on Mexico, was treated, but the project found very few supporters.

GREECE.—The accounts from this unhappy country are not so favourable.—A Paris paper of June 14th contains the following, as the substance of letters from Trieste in the Augsburgh Gazette. Syra dates of the 13th May declare that the Greeks have been beaten under the walls of Athens, and that the garrison of the Acropolis were talking of blowing themselves up. The Seraskier, who had obtained reinforcements from Constantinople, had surrounded the Greeks, and destroyed 3,500 men—some say 3000, and captured the brave Karaiskaki. English, French and Austrian ships of war were lying in sight of Athens, to interfere in favour of the garrison. The Acropolis still held out on the 16th May. The Greeks at first succeeded on their attack on the Turks, but the latter received a reinforcement of 8000 men.

It seems that a fortified convent, containing about 400 Turks, was taken by the Greeks, and notwithstanding the remonstrances of Gen. Church, all were put to the sword,—the Greeks having just learned that Ibrahim Pacha continued to murder their wives and children without pity in the Morea. In consequence of this, it is said that Redschid Pacha has caused all the Greeks that were in his power, to be beheaded. On the 24th of April, upwards of 2000 women and children were massacred! So the work of extermination goes on without mercy!

A letter on the 4th inst. from Marseilles, says:—"It is certain that the brig Le Sauveur, which the Greek Committee had built at St. Topaz, has captured and conducted to Napoli, a fine corvette of 18 guns, belonging to the Pacha of Egypt.

Extract of a private letter of the 11th ult. from Constantinople:—"The Marquis de Ribeaupierre has made known to the Reis Effendi, that even if the other Powers should abandon the intention of interfering in the affairs of Greece, the intervention of Russia would nevertheless take place. This declaration has made a deep impression on the Porte, and the important crisis is certainly at hand."

IMPORTANT FROM CARTHAGENA.—Captain Beach, who arrived here a few days since from Santa Martha, a passenger in the brig Osprey informs us, that a little before he left that place, news was received from Carthagena, of a declaration made by the troops in the garrison in favour of Bolivar, and against the general government of Colombia.—*D. Adv.*

WILLIAM H. FITZHUGH.

This gentleman is the owner of a large number of Slaves, in Virginia, and is about making an experiment, which must be highly approved by every philanthropist. The following statement is furnished by the "*Benevolent Society of Alexandria*," and will command a general perusal, among all classes of our citizens. Fitzhugh is a member of the American Colonization Society; and were the rest of the influential members of that Association to adopt as patriotic measures as he has done, the effect produced thereby would be extremely beneficial to the cause of justice and universal right.—*Genuis Univer. Eman.*

"It is truly gratifying for us to be able to state that Wm. H. Fitzhugh, of Ravensworth, who owns a great number of slaves, is now endeavering to improve their condition, and has adopted a plan somewhat similar to that above related, but even more liberal in its details. He has settled two families of his slaves on small farms attached to the Ravensworth estate, which they are to cultivate as tenants. They are to pay him a rent for the land and for the stock furnished them, but *nothing for the hire of themselves.* He keeps a regular account with them, giving them credit for all the products of their farms, and charging them with the rent, and with such necessaries and comforts as they require, which are always to be furnished by him, to prevent them from making any injudicious use of their money. The balance of their earnings is to go towards the purchase of their freedom, or to be appropriated for setting out in the world the more deserving among them whom he intends to liberate. He furnishes them with a team for ploughing whenever they require it, for which he charges them a moderate hire, and he gives them credit for all the days' work they do for him.

"He informs us that the experiment has thus far been very satisfactory. The first family has been settled in this way about six months, during which time they have been unusually industrious, and have shown a laudable pride in keeping the farm in order. The second family has just been settled, and he intends to pursue the same course with others if he shall continue to be successful. We feel great hopes that this benevolent and patriotic enterprise will be crowned with success, and that it will encourage others to "go and do so likewise."

AMERICAN CONVENTION.

The twentieth biennial stated meeting of the American Convention for promoting the Abolition of Slavery, &c. will be held at Philadelphia, on 3d day (Tuesday) the 2d of 10th mo. (October) next, at 10 o'clock, A. M. To which the Abolition and Manumission Societies, not yet represented, are invited to send Delegates.

EDWIN P. ATLEE, *Secretary.*
Philadelphia, 7th mo. (July,) 31, 1827.

N. B.—Printers of Newspapers, throughout the Union, are respectfully requested to give the above notice a few insertions.

EXTRACT FROM THE CONSTITUTION OF THE CONVENTION.

"Article 2d. The Convention shall be composed of such representatives as the respective Societies associated to protect the rights of free persons of color, or to promote the abolition of slavery within the United States, may think proper to appoint, provided that the number from any one society shall not exceed ten."

SCHOOL OF MORALS.

The New York Spy or Dramatic Repository is a weekly paper, devoted entirely to the interests of the Theatre. Its editor admits a communication, which charges the managers of one of the new Theatres with admitting prostitutes to the plays gratis for the purpose of making money. The words of the writer are,—"Free admissions are now being dispensed to the publick courtesans of the town, in order that their vile paramours may be induced to follow them, whereby the receipts of the house may be nightly increased; and the profits of the lessees of the saloons greatly enhanced in consequence of the greater demand for their various species of intoxicating beverage."

THE BIBLE.

At the anniversary of a Bible Society, lately, a clergyman said, that a few years since eighteen Bibles were placed in as many destitute families in his vicinity, and that, in the course of one year after, he received sixteen persons from these families to the communion of his church, guided thither by that book which is a light to the feet and a lamp to the path."

DIED.

Near Frankfort, on Monday the 13th inst. Mrs. ELIZA MOORE, consort of Doct. Joseph Moore, of Versailles.

DIED, at his residence near Dayton, Ohio, on the 5th inst. Col. *Robert Patterson*, aged 74 years, 4 months, and 20 days. It is supposed his death was occasioned by the wounds he received in the settlement of Kentucky.

Col. Patterson was one of the first emigrants to this State, and resided a number of years in this town. He was a valuable citizen; correct in his dealings, open, manly, and frank in his intercourse with society; and in the cause of his country, a patriot and hero. His services will long be remembered with gratitude by his companions in danger, and a lively remembrance of his virtues will remain impressed on the hearts of those who knew him, to the end of their lives.—*Ky. Reporter.*

LONDON TRACT SOCIETY.

(*Concluded*)

Spanish America.—Spanish Tracts have been sent to Buenos Ayres, Mexico, Lima, Guatamala, and other places; 25 sets of Spanish Tracts, and 25 sets of twelve of the Village Sermons, translated into Spanish, have been sent to Mexico. A gentleman distributed some Spanish Tracts in the capital of one of the new States. A short time afterwards a friend told him that, on the preceding Sunday, he had entered a church, where a friar, with whom he was acquainted, was accustomed to preach to the people, after the market held on that day, as is usual in Roman Catholic countries. To his surprise, the friar was exhorting the congregation to keep holy the Sabbath day; on listening more attentively, he found that he was reading a tract on that important subject.—He concluded, by saying, "My friends, I have preached this sermon three times already; and I mean to do so again next Sunday, as I desire that you may attend to these things." The gentleman waited till the service was over, and then asked the friar if he knew that he had been preaching a Protestant sermon. The friar answered, "Have I? Well, never mind; it is a very good one."

Hayti.—President Boyer has written a letter to the committee, thanking them for a set of the publications of the Society forwarded to him, and expressing his conviction that the circulation of them among his subjects would be attended with happy results.

West Indies.—Various grants, amounting in all to more than 12,000 Books and Tracts, have been made to Missionaries and others in the British West India Islands, and in Berbice.

Newfoundland.—The Newfoundland School Society has received 10,000 hand bills and children's books, for the use of their schools.

Canada.—The Montreal Society has received, in 18 months, 24,500 publications into the depository, most of which have been circulated. A further supply of 6,200 English Tracts and 2,000 French has been sent to this Auxiliary. The Rev. W. Smart, and the Rev. T. Osgood, have also received a further supply of 44,000 Tracts.

Russia.—A selection of publications has been sent the Princess ——, who has so extensively circulated religious works in Russia. In Siberia, portions of the Scripture and two Scripture Catechisms have been translated into Mongolian, and extensively circulated.

Poland.—The Missionaries at Warsaw have received, since October, 1825, from various channels, German, French, and Polish Tracts, amounting to 18,647; most of which have been distributed.

Germany.—From 1812 to 1826 the *Wirtemburgh* Tract Society have distributed gratuitously 287,150 Tracts. At *Hamburgh* eight new Tracts have been printed, and 93,767 distributed during the year.

France.—Several Tracts, written by Dr. Malan, and printed at Paris, have had an extensive circulation. Of the 14 Tracts, in the French language, stereotyped at Paris, 39,356 copies have been printed, and 23,836 distributed during the year. The Paris Tract Society continues to circulate its publications. The Fourth Annual Report states, that during the past year, 127,386 Tracts had been distributed: which makes the total amount of distribution from the commencement of the Society, 390,025. A French Tract on Toleration, suited to the recent events in that country, has been printed in Paris, and 2,000 copies have been sent for distribution in different parts of Switzerland.

Spain and Portugal.—The recent political movements between these countries, and the embarkation of British troops for Portugal, determined the Committee to make considerable grants for circulation on the continent. Three new Tracts have been translated into Portuguese and upwards of 25,000 Spanish, Portuguese, and English Tracts have been voted for general circulation.

Malta.—It is calculated that about 208,000 Tracts have been printed at the American press at Malta, since 1821. A large number of all these works is now in circulation in the Ionian Islands, Greece, at Constantinople and Smyrna, and in Syria and Egypt.

Scotland, Wales, &c.—The Societies in Edinburgh, Glasgow, and Aberdeen, continue to purchase extensively from the depository. Three thousand copies of Dr. Watts' Divine Songs for children, in the Manx language, have been sent to the *Isle of Man.* A new Religious Tract Society, including all denominations, has been established in the *Isle of Jersey.* A supply of Tracts has been sent to the seamen employed in the *Greenland fisheries;* and Captain Parry has accepted one of the Society's Circulating Libraries for the use of the crew of the Hecla Discovery Ship. Four new Societies have been established in *Wales.*

Ireland.—Nearly 9000 publications have been sent to the Earl of Farnham, in Cavan, where the work of Scriptural reformation appears to be making rapid progress. The same number was sent to the Cork Tract and Book Society. The Clergy of the diocese of Ardagh received 8,700. The Rector of Ardress had a grant of 10,000. Considerable supplies have been sent to Carlow, Drogheda, and other places. The Rev. R Pope, and Rev. W. Urwick, also received further grants. About 53,000 Tracts, by these means, are in circulation in Ireland. The Committee have received the most encouraging letters, clearly showing that "pure and undefiled religion" is on the increase in that interesting country.

London.—During the year, 40,900 Tracts and hand bills have been granted for circulation in the courts and alleys of the metropolis; 132,700 have been distributed at the pleasure fairs in London and its vicinity; about 10,400 to Sabbath breakers; 15,000 to the spectators of executions; 76,900 on the day appointed for the funeral of his Royal Highness the Duke of York; and 21,000 among sailors. The Report mentions the pleasing fact that a private gentleman in Devonshire has purchased, during the year, 650,200 hand bills, and 91,200 Tracts, making a grand total of 741,400 publications; an example of liberality worthy of imitation.

Funds and Issues of Tracts.

The total amount of income for the last year, not including sales, was 2557*l.* 10*d.*, for the present year, it is 2871*l.* 17*s.* 6*d.*; being an increase of 314*l.* 16*s.* 8*d.* The gratuitous issues and money grants to Foreign Societies during the year, have amounted to 2223*l.* 1*s.* 7*d.*; the loss on Hawker's Tracts, to 224*l.* 17*s.* 6*d.*; making a total of 2447*l.* 19. 1*d.* The sales during the year have considerably increased, and so have the issues of publications.

After the Report the meeting was addressed by the Rev. Dr. Philip, from the Cape of Good Hope, the Rev. Dr. Steinkoff, the Rev. Mr. Montague, the Rev Mr. Brown, from Drogheda, the Rev. Dr. Marshman, of Serampore, the Rev. Dr. Pinkerton, the Rev. Mr. Scales, of Leeds, and the Rev. Mr. Ellis, from the Sandwich Islands.

Rev. Joseph Wolff.—On the 27th of May, this indefatigable Missionary, with his wife Lady Georgiana, returned to London from a short tour on the Continent. He first proceeded to Amsterdam, where he remained about a month.

During this time, says the Jewish Expositor for June, he was in constant daily communication with many of his brethren, who received him with much kindness, and listened with attention to what he had to set before them. Under the sanction of the proper authorities a public meeting was held, which was numerously attended, and at which Mr. W., after detailing his own views and relating the history of his late mission to the East, delivered a very forcible address to some of his Jewish brethren who were present. We have the pleasure to add, that this meeting at Amsterdam excited attention in other places, and that Mr. Wolff immediately received an invitation from the heads of the University of Leydon, to attend a similar meeting in that city, and that meetings also were afterwards held at Zyst, at Dusselthal, at Barnhem, at Utrecht, and again a second meeting at Amsterdam at his return hither.

Result of faithful Ministration.—Mr. Grimshaw, of Haworth, Yorkshire, England, once said to Rev. Mr. Newton:

"When I first came into this country, if I had gone half a day's journey on horseback towards the east, west, north, and south, I could not meet with, or hear of one truly pious; and now, through the blessing of God upon the poor services of the most unworthy of his ministers, besides a considerable number whom I have seen or known to have departed this life like Simeon, rejoicing in the Lord's salvation; and besides five dissenting churches or congregations, of which the ministers and nearly every one of the members were first awakened under my ministry, I have still at my sacraments, according to the weather, from three to five hundred communicants, of the far greater part of whom, so far as man (who cannot see the heart, and can therefore only determine by appearances, profession and conduct) may judge, I can give almost as particular an account, as I can of myself. I know the state of their progress in religion. By my frequent visits and converse with them, I am acquainted with their several temptations, trials, and exercises, both spiritual and temporal, almost as intimately as if I had lived in their families."

Mr Newton adds—

"A stranger who had stood upon the same spot, whence he could see little but barren mountains and moors, would scarcely think this declaration credible. But I knew this man well, and of all the men I ever knew, I can think of no one who was less suspected of boasting than Mr. G."

Sir Walter Raleigh's Advice—"Take especial care that thou delight not in wine, for there never was a man that came to honor or preferment that loved it; for it transformeth a man into a beast, decayeth health, poisoneth breath, destroyeth natural heat, deformeth the face, rotteth the teeth, and to conclude, maketh a man contemptible, soon old, and

despised of all wise and worthy men, hated in their servants, in thyself and companions; for it is a bewitching and infectious vice And, remember my words, that it were better for a man to be subject to any vice than to it; for all other vanities and sins are recovered; but a drunkard will never shake off the delight of beastliness; for the longer it possesseth a man, the more he shall be subject to it; for it dulleth the spirits and destroyeth the body, as ivy dots the old tree, or as the worm that engendereth in the kernel of the nut."

"THE SABBATH A DELIGHT."

I have often thought that Christians were remiss in reminding each other of certain points of duty They do not obey the precept of exhorting one another daily. Their hours of social communion are too often passed without reference to their spiritual state. They tell of all their temporal fortunes or misfortunes; but rarely give a statement of their spiritual condition

Now, if they were more frequently to inquire after the health or prosperity of the little world within, they might quicken each other's zeal in a profitable manner. Indeed I confess with shame my own culpable negligence in this respect, and acknowledge that I have felt keen self reproach for not making closer inquiries of Christian friends. You and I passed three days together, during which time I learnt the most minute particulars of your joys and sorrows, and yet asked no details of the progress you were making in christianity. What inexcusable inconsistency we Christians daily commit! We profess to make religion a paramount object of consideration, and yet think and speak of all other things before it —Let us at least take shame to ourselves for such a violation of our most sacred obligations

I remember a little circumstance that occurred when I was in a state of spiritual darkness. I was sitting in a pew at church next to some ladies, who were, I was told, zealous professors of religion. I had remarked in a whisper to my companions, that these ladies joined with great solemnity in the different parts of worship When the blessing was pronounced, we determined to sit still until the outer part of a crowded congregation should have quitted the church. As the service had really been impressive, I was awed into a degree of seriousness, which did not soon give way to the natural gaiety of my disposition. I sunk into a reverie, and would have enjoyed meditation, had I not been interrupted by the audible whisperings of the two pious ladies in the next pew. They began by earnest inquiries after each other's health Then followed details of their families and connexions and acquaintances in the course of which desultory conversation I heard insinuations and inuendoes of no very charitable description, till at length, the subject having become confidential, their voices sunk into an inaudible murmur.

Christians are apt to fall off too suddenly from their devout frames during divine worship. How much light discourse commences while the congregation is dispersing; and how little suitable seriousness is preserved through the day which we are commanded to keep holy I am convinced that a neglect of the Sabbath is one great cause of spiritual declension. Few persons understand the obligations implied in the 4th commandment; and fewer still are scrupulous in practising them strictly. My own experience convinces me of the danger of a half way observance of the injunctions with regard to our day of rest. It is so manifestly the intention of our heavenly Father, that we should occupy our thoughts with holy themes on his own day, that we ought to honor him in a particular manner, for having vouchsafed us so precious a privilege. We should consider ourselves as invited guests of our beneficent Parent on that day. We are permitted to draw near him in his ordinances, and to maintain communion with him during the day He not only gives us leave, but enjoins us, to lay by the burden of our temporal cares, and participate in spiritual pleasures. What ingratitude, then, are we guilty of, when we complain of the irksomeness of refraining from unhallowed occupations on the day which the Lord has hallowed for his own use.

There is one Christian duty eminently in unison with the *Sabbath feelings* of the heart This is the important privilege of praying for our enemies. Few people are without evil wishers in this world, and we should never forget to pray for them.—There is not so powerful a softener of animosity as fervent prayer.—When we have received ill offices from our fellow beings we are apt, in spite of Christian restrictions, to feel resentment towards them. This is, as we well know, a sinful frame of mind, against which we must unceasingly struggle. If we pray to the Lord to bless our enemies, we cannot feel resentment towards them, and it is a good habit, whenever resentment is awakened, by any untoward circumstance, to go immediately to the throne of grace with our intercessory petitions — *Richmond Visitor.*

STAGE ANECDOTE.

In a stage-coach passing between Washington and Baltimore, a young man, who seemed to imagine that all the world was in the dark with respect to religious matters, and himself in the light, was advancing some of his infidel opinions, which were severely rebutted by an aged minister. As a last subterfuge, he declared, that even though he was ever so much disposed to follow the Scriptures, he had no evidence of their being true.

"I believe," said the minister, 'from your conversation, that you are acquainted with Mathematics?" "Partially," was the reply. "Well, then, can you solve me such a problem?" repeating one of Euclid's "No" "Do you believe it can be done?" "Yes." "On what ground do you believe this, seeing you cannot do it yourself?" "Because it is stated in Euclid's Elements." "Then, you will believe what is stated in Euclid, but will not believe what is stated in the Bible, although backed by tradition!" The youth acknowledged the justness of the logic, and said no more.—*N. Y Observer.*

A NAME ABOVE EVERY NAME — When the pious Bishop Beveridge was on his death bed, he did not know any of his friends or connections. A minister, with whom he had been well acquainted, visited him, and when conducted into his room he said. "Bishop Beveridge, do you know me?" "Who are you?" said the Bishop. Being told who the minister was, he said that he did not know him. Another friend came, who had been equally well known, and accosted him in a similar manner— 'Do you know *me*, Bishop Beveridge?" "Who are you?" said he. Being told it was one of his intimate friends, he said, he did not know him. His wife then came to his bedside, and asked him if he knew *her*. "Who are you?" said he. Being told she was his wife, he said he did not know *her*. "Well," said one, "Bishop Beveridge, do you know the Lord Jesus Christ?" "JESUS CHRIST," said he, reviving as if the name had upon him the influence of a charm, "O! yes, I have known him these forty years. Precious SAVIOUR! HE IS MY ONLY HOPE!"

DILIGENCE

If you would be useful and happy you must be diligent. Idleness is the rust of the soul. It will as certainly clothe the *mind* in *ignorance* as the *body* in *rags*. The compass of human life is but a span. The bloom of youth, if not despoiled by the untimely stroke of death, must soon give place to grey hairs and wrinkles. The fair morning of life is shortly succeeded by the setting sun; the gay attire of spring, by the autumn and the winter. If you live to become heads of families and active members of the community, many temporal cares and duties will devolve upon you. In addition to all these, your great work for eternity, must be done in this short life, or remain undone for ever.

Lay these things together, and your consciences will bear witness, that time is precious beyond all price. Yes! eternity hangs on every breath! Infinite consequences beat in every pulse! And shall your precious fleeting time be carelessly and extravagantly squandered? How soon is a minute wasted. Yet life is made up of minutes. Take care then of the small portions, the fragments of time. Gather them up, that nothing be lost. Take care of your long winter evenings—they are the most precious part of the whole year. The flight of time is rapid and resistless The steady sun and the rolling seasons measure out your days The grave is before you.

DESCENDANTS OF THE HUGUENOTS

Rev Mr De Fernex, the French Missionary at New Orleans, arrived in this city a few days since, greatly encouraged by his prospects of usefulness in the station to which Providence has appointed him, and hoping to return ere long and resume his labors. He estimates the French population in New-Orleans at 30,000 souls, the majority of whom are descendants of the Huguenots, who were driven into exile by the revocation of the Edict of Nantes. Many of these people, poor but worthy, were exceedingly rejoiced at his arrival, and are anxious, under his pastoral care, to worship God after the manner of their fathers

In furtherance of this object, they have subscribed about $3000 fo. the erection of a house of worship, and promised an additional sum; though not sufficient to carry the work into completion. Mr. De Fernex, who well knows their character and necessities, thinks it exceedingly important, not only to them, but to the interests of true religion in Louisiana, that Christians in other parts of the country should improve this most favorable opportunity which has ever presented itself, for supplying them with the bread of life. Should he return with empty hands, he fears that the interest which they now feel will yield to discouragement, and that they will sink down into an apathy from which death only can arouse them. He is impressed with the belief, that men who can cheerfully send thousands and thousands of dollars every year to the heathen, should not and will not close their hearts against the supplications of their own perishing countrymen.— *N. Y. Observer.*

Poetry.

From the Lon. Home Missionary Mag.

THE SWAN.

I've seen the swan, with snow-white breast,
Sitting upon the troubled wave,
Seeming as fearlessly to rest,
As though there were no storm to brave.
Her long white neck was lifted high
Above the troubled element,
While, with the look of majesty,
Still on her gentle course she went.
The rude wave could not penetrate
Her shielded breast, and if a spray
A moment on her white back sate,
It seem'd a diamond in the ray
Of light, which lov'd to glisten there,
Making the fair bird still more fair.

So rests the Christian, when the tide
Of life surg'd by sorrow's blast,
Its fiercest rage he can abide,
And calmly wait till all be past.
No storm nor angry wind he fears,
His eye is set on "things above,"
While his unwav'ring course he steers,
Scorning whate'er that course would move.
And if, for this world's grief, there spring
A tear into his hope-fix'd eye,
'Tis but to show the visiting
Of His bright smile *that* tear can dry,
And serves to lend a moment's grace
Of radiance from his Father's face.

THE HAPPY EFFECT OF MINISTERIAL ACTIVITY AND DEVOTEDNESS.

To the Editor of the Lond. Evan. Magazine.

Sir,—I am rejoiced that this subject has recently been introduced into your honored pages, and hope you will allow my mite to be added to what has already been introduced on so important a subject; too important it cannot appear to our minds, for it pleased God in ancient days, by the foolishness of preaching to save them that believe; and it pleases Him to do so still.

Some months ago, I was in a neighborhood where I knew there was a faithful minister of Jesus Christ, and happening to meet with some of his hearers, I asked them several questions, and among the rest, whether their chapel was well attended? Yes, said the pious people; in the morning it is comfortably full, and in the evening quite crowded; in the afternoons our minister preaches in the villages around us. On asking them whether this had been the case for a long time, I found it had not; and that when their present pastor came among them, their congregation was rather in a low state. Upon shewing some anxiety to know how so pleasing a change has been brought about, the honest husband said, "Look, Sir, at all the cottages you can see from the place where we stand." I did so, and certainly from that situation I could see a considerable number. When this zealous-hearted cottager perceived that I had taken a survey, "Well, Sir," he said, "if Mr. ——— has not preached in every house you have seen, he has preached in nearly every other house; and this is the way in which he has filled the chapel." "Does he preach in your house?" I asked. "No, no," said the good wife, "he does not preach in such houses as our's." "Why not?" asked their visiter. "O he knows we shall be at chapel to hear him; he preaches at those houses where the people go to no place of worship. And on expressing my surprise that such persons should allow the good man to preach in their houses, these worthy persons said—"Why this surprises us; but he goes himself, and *civilly* asks them, and none of them deny him." "And pray," said I, "how often does he visit these cottages, and the adjoining villages and hamlets?" Judge my astonishment, Sir, when I was told that this laborer indeed, during a great part of the year, preaches four times on the Sabbath, and every night in the week, except Saturday night. I was instantly reminded of these words—"And daily in the Temple, and in every house they ceased not, to teach and preach Jesus Christ." I had just been reading a piece in your Magazine "On Filling a Place of Worship," and I could scarcely help exclaiming—"This is the way, this is the way; O ye ministers of our Lord Jesus Christ, walk ye in it—all of you—walk in it; for the glorious work, after all that may be said, or written, will *principally* devolve on you. *And every man shall receive his own reward according to his own labor.*

You will not be surprised, Mr. Editor, that I was pleased with such a neighborhood as this. A few weeks after this conversation, I met with another interesting cottager in the same extensive parish; and among many pleasing accounts which she gave me of the happy influence of the word of the Lord, I was much impressed with the following: "Sometime ago," said the female, "my husband was much against my hearing Mr. ———, and when one of my daughters, (dear creature, she certainly died in Jesus) was ill, I wished Mr. ——— to come and visit her. When my poor thoughtless husband knew this, he declared that if he came into his house he would shoot him, and actually loaded his gun for that horrid purpose. On telling this to my daughter, she said, 'O mother, you have no faith; when Mr. ——— comes, my father cannot touch his gun.' The minister was therefore sent for, without knowing any thing about this, and the gun was charged in the house when he arrived; but instead of doing him any harm, before he left the premises, my husband made him a present, and never opposed his coming afterwards." Fear not, ye servants of God; your heavenly master says, "Lo, I am with you always," &c.

Still more recently; one evening as I was visiting one of the weekly services which are held so frequently in these cottages, I saw a remarkable object before me, and when I came up to it, behold *it was a female, a poor widow, aged seventy six years, very infirm*—literally going to the meeting on her hands and knees!! I found on inquiry, she could not leave her habitation (a miserable one it is) in any other way; and that this was her usual way of going to hear the word of God. O, Mr. Editor, and ye Christian people of England, do send the Gospel to the benighted, the neglected poor; and put something into the pockets of poor itinerant and home Missionaries, to relieve the bodily wants of the wretched, while they unfold, for their advantage, "The unsearchable riches of Christ." Your's affectionately.—*A Lover of Christ and his Country.*

VALUE OF A NEWSPAPER.

A newspaper in a family.—The minds of active children are ever agog after something on which their fancy may rest. This principle of the human faculty never can be satisfied short of enjoyment in something.—This being a self-evident position, the question fairly arises, what is the best food for such minds? If we wish their faculties to remain useless, deprive children, as much as possible, of all sources of information; teach them that all polish, of whatever kind it may be, is superfluous. Then they will either be drones or vagabonds, according as the bent of their inclinations may lead them. But, on the contrary, if you would like to have the offspring of your charge, both active and useful, place such incentives before them as would lead a tender and susceptible mind into a train of useful thought, which would so bias future conduct, as to justify the saying of the wise man, "train up a child in the way he should go, and when he is old he will not depart from it." One great source of this bending of the twig, may be attributed to the reading of newspapers. There is not, at any one time, more matter placed before a child, than he may think he can peruse in the course of a week, after which soon arrives another treat, until it becomes a matter of course; and in proportion to the expansion of the mind of the child, will his eagerness for the successive paper increase.

When once this thirst for improvement and information has gained an ascendency, the little fooleries and foibles that so frequently disgrace neighborhoods, and in which none but the frivolous and the uncultivated are generally engaged, will be done away. At the same time, such children are more attached to industry, for when the toils of the day are over, a mental collation awaits the mind at home, in the character of a weekly visitant, and children are not seeking relief from toil, by perambulating a neighbour's premises.

These, among a great variety of other causes that crowd upon us, are the reasons why we should be willing to direct the attention of parents to the simple article of a newspaper.—*Switzerland Guest.*

ON THE PAYMENT OF DEBTS.

There are too many persons who contract debts, without perceiving any means of payment to be in their power. Those who transgress in this manner, feel satisfied if they do not feel themselves to be unable to pay.—Were they strictly honest, however, they would take effectual care to see whether they were able or not. Often by overrating their property, their efforts, or the markets, they feel a loose conviction that they shall possess this power; but they take no pains to render the fact certain, or even probable.—We are bound before we become willing to receive our neighbor's property, to know that we have means clearly probable of paying him; otherwise we wantonly subject him to the loss of it, and differ very little, as moral beings, from thieves and robbers.

Another transgression of the same nature is, neglecting to pay our debts at the time they become due. There are many persons whose general character as Christians, is fair, who yet in this respect, are extremely deserving of censure. They contract debts, which they engage to discharge within a given time. This time is therefore a part of the contract; a ground on which the bargain is made, a condition on which the price was calculated. This obvious truth is understood by all men; and makes part of the language of every bargain in which credit is given. —To the expectation formed by the creditor of receiving his debt at the time specified, the debtor has voluntarily given birth. It is an expectation, therefore, which he is bound to fulfil. If he does not take every lawful measure in his power to fulfil it, or if he does not fulfil it when it is in his power, he is guilty of fraud; of depriving his neighbor, not perhaps by design, but by a guilty negligence, of a part of his property.

Dwight.